

A proper dyalog

ge/betwene a Gentleman and an Husband ma/
the complaynenger to others they mysce/
rable calamyte/through the am/
bicion of the clergye.

¶ In A. B. C. to the spirituall.

Ann Dyke

¶ A wake ye gossely persones/a wake/a wake/
Bothe pite/pope/byshoppe & Cordynall.
Consider wysely/what wayes ye take/
Daungerously beynge lyfene bove a fall.
A very chere/the myschefe of you all.
Fare and nere/bicakyth oure very fall/
Godde wyll nedes be reuengyd at the last.

¶ Howe longe haue ye the worlde captiued/
In sere bondage/of mennes tradyciones/
Kynge and emperours/ye haue depyued/
Lewedly vsurpyng/theyr chepe possessions.
Muche mysery ye make/in all regions.

Nowe your frendes/almoste at a tatter cas/
Of godde forto be reuengyd at the last.

¶ Poore people to oppresse/ye haue no shame/
O wakyng for fere/of your double crime.

Reghefull and noble haue put oure of frame/
Seyng theyll be the gods/the bellys.

Therfore I dare not to be confyde/
Very litle shal we be of a cast.

In goddys hande we are all at the last.



O Chyristen rede/ from rashnes refrayne
Of hastye iugement/ and lyght sentence
thougħ sū recte it frowardnes of brayne
Thus to detecte/ the clergyes inconuenyence.
Vnto chrystes wordes/ geue thou aduertence
Who sayeth/ nothyng is done so secretly
But it shall be knowne manifestly.

Where as men discern no grefe of darcknes
Full little is desyred/ the comfortable lyght
The daye is restrayned to shewe bys clerkenes
Tyll the clowdes/ be expectyd/ of the nyght
As longe as we perceiue not wronge fro ryght.
Neyther holynes from fals hypocrisye
The truthe can not be knowne manifestly.

Cursed they are/ as I saye dothe expresse
Why they presume/ the euyl for good to commend
Sayenge that swete is soure/ a lyght darcknes
As now in the clergye/ we may perpende.
Whos disguysed madnes/ in the latter ende
As saynt poule to Timothe dyd prophesye
Shall be knowne to all men manifestly.

Example of twayne/ he dothe there recyte
Whos names/ were called Iannes & Iambres.
Which by enchauntmēt/ through denyt's myght
Strongely resisted/ the prophete Moyses.
Soynge by temerueyles/ and wonderfullnes
So that none could the very trothe aspre
Tyll they? Jugglyng was knowne manifestly.

Christe/lyfe wyse/with his predicacion
The pharisyces shewynge outwarde holynes
Was/acounted of small reputacion/
Vyce clofed vnder shyne/of vertuousnes.
Vntyll at the last they: furion shew
Accusynge the woman taken in aduoutrye
They sawe they: fautes/detecte manifestly.

They: vyces openyd/they could not abyde
Shame drevynge theym to confusyon
Which a fore season/through pope holy pryde
They bolstred oute/vnder abusyon
It is the practyse/of they: colusyon.
Zeal of ryght wysnes to sayne outwardly
Tyll they: fautes be detecte manifestly.

Which in oure clergye/is evidently sene
Fayned godlynes falsly pretendynge
Wherby moste parte of peple do wene
That they seke goddes honour in all thyng
Howbeyt men shuld see that they: sekyng
Is to confounde christes gospell vnterly
Werethey: fautes detecte manifestly.

What greater despyte/can they Imagyne
Agaynst god/hys hye honour to deface:
Than to vsurpe on theym hys power diuine
Abhomynably sittynge in holy place.
Which hath contynued longer tyme a space
And shall with outragious blasphemy
Tyll they: fautes be detecte manifestly.

Scripture vnto theym was fyrst profferyd/
Nekely withoute any prouocacyon.
Which to rescue when it was offeryd/
They refused/with indignacyon.
wherfore to wchynge theyr reformacyon.
Lytle trust is to be had certaynly/
Tyll theyr fautes be detecte manifestly.

Thus to conclude/o chursten reder
Vnto pacyence/ I the exhorthe.
Aduertysynge/howe & in what maner/
Christe rebuked thys pharisycaill sorte.
Whom as Mathew in y. xxiij. doth reporte.
With fearefull sentence he curssed earnestly/
Theyr wicked fautes detectynge manifestly.

¶ Nihil est opertum quod nō reuelatur. Math. x.

¶ Heresoloweth the dialoge/the
Gentyll man begynnyng
first hys complaynte

¶ Gentyll man.

With sorowfull harte / maye I cōplayne
Cōcernynge the chaunce/ of my mysery
Although parauenture it is but vayne
Trueth oppressyd/with open tyranny.
My enheritaunce and patrimony.
Agaynst ryght/frō methey kepe a waye
Which saye/for my frendes soules they praye.

Myne aunceteres/of worthy progeny/
With rentes and lyuelood largely endued
Maynteyned theyr estates honorably/
Nydyng the poore/indigenceto exclude.
Tyll at the last/the clergy to theym sued.
Pretendyng godlynes/vnder a fals waye/
Sayenge they wold for theyr soules praye.

Stoutely they allegyd before theyr syght/
Howe after this lyfe/is a purgatory.
Wherin theyr soules/both daye & nyght/
Shuld be tourmentyd with oure memory
Excepte of theyr substantia transitory.
Vnto theyr seactes/they wold somewhat paye/
Sayenge that they wold for theyr soules praye

They bare theym in hande/that they had myght/
Synneres to bynde & loose/at theyr oune plesure.
Takynge vpon theym/to leade theym a ryght/
Vnto Joye/that enershuld endure.
Of popes pardones/they boosted the treasure.
Chalengynge of heuyn & hell the keye/
Sayenge/that they wold for theyr soules praye.

To trust wyse o children/they dyd diswade/
Eythir any frendes/or persones temporall.
Affermynge/that oure love shuld a way fade/
Withoute any memory of theym at all
Onely to hope in theyr seactes spirituall.
They emyed/with perswasiones gaye/
Sayenge that they wold for theyr sonles praye.

Thus with wylynes and argumentes vayne
Myne aunceters brought in to perplexite
Partely thourough feare of eternall payne
And partely for desyre of felycite.
They consentyd/makyng no difficulte
To graunt theyr requestes/withoute delaye
Sayenge/that they wold for theyr soules praye.

Theyr these lordshyppes and londes princypall
With comodyties of theyr possessyon
Vnto the clergye/they gaue southe with all
Oyshearcyng theyr ryght successyon.
Which to resceyne/withoute excepcyon
The couetous clergye made no denaye
Sayenge that they wold for theyr soules praye

By the meanes wherof/ I and suche other
Suffryng the extremyte of indygence
Are occasyoned to theft or murder
fallynge into moche inconuenyence.
because the clergye a gaynst consyence
Seuoureth oure possessyones nyght and daye
Sayenge y for oure frendys soules they praye.

I haue wyfe and chyldren vpon my hande
Wantynge substaunce/theyr lyfe to sustayne
Wherfore to the clergye that haue my lande
Summe tyme I come/and rironfly complayne.
Whos statelynes/to helpe me harynge disdayne
With oute any comfoure/to me they saye
That for my frendes soules they duely praye

Shuld Iane my household for younger oye
They wold not an halfe peny with vs parte
So that they lyue in welthe haboundanly
Full lytle they regarde oure woofull smerte.
To waste oure goodes/they nothyng aduente
In vicious lustes/and pompous araye
Sayengethat for oure frendes soules they praye

They take vpon theym aposiles auctoryte
But they folowe nothyng their profession
Osten tymes they preache of christes pouerte
Howe beytrowarde it they haue no affeccyon.
Yf so be they pleate ones in possession
Harde it is to gett aught fro them a waye
Sayenge that for oure frendes soules they praye

Thus must we bare theyr oppressyon
Whyles to complayne/there is no remedye
The worlder they haue brought in subiection
Vnder theyr ambicyous tyranny.
No respect they haue to the mysery
Of vs pooze gentyll men that belaye
Sayengethat for oure frendes soules they praye

Alas/is it not a miserable cace
To se ydle persones voyde of pyte
Occupreng the landes before oure face
Which shuld pertayne vnto vs of duete.
They haue rychesse/and we calamyte
Theyr honour encreacyd/oure must defaye
Sayengethat for oure frendes soules they praye

The husbände man
Syr/god gene you good morowe/
I perceyue the cause of youre sorowe/
And moost lamentable calamyte.
Is for the oppressyon intofferable/
Of thes monstres so vncharitable/
Whom men call the spiryualte.
Trowe it is/ye poore gentyll men are/
By theyr craftyness/made nedy and bare/
your landes withholdynge by vyolence
Gowde byt the husbāndmen euery where/
Arowe in trowse condycyon ferre/
As it may be markyd by experyence.

T Gentill man
In wese caas: nay/that can not be so/
For loke over the whole worlde to and fro/
Namely here in oure oune region.
And thou shalt fynde that in theyr handes/
Remayneth the chiefe lordshyppes and landes/
Of poore gentyll menes possession.
They haue oure annettors lyuelood and rentes/
Theyr pryncipall fearmes and teneamentes/
With temperaill fredomes and lybertees.
They haue gotten vn to theyr kyngdomes/
Many noble baronries and erldomes/
With esqmyres landes and knyghres fees.

T Husbandeman.
Narwithstandynge yet they saye precysely/
That your Annettors gaue to theym freely/
Soche worldly domynyon and lyuelood.

T Gentil man.

freely quod a: nay/that is but sayned/
for they ware cerreynly thereto constrayned/
By theyr conetours disceite and falsshod.

C Husbandman.

Howe dyd they youre aunceteres compeffe?

C Gentill man.

Mary/in threathynge the paynes of hell/
And sharppe punysshment of purgatorie.
Wher to brenne/ they made theym beleue/
Exceper they wolde vnto theym geue/
Parte of theyr substaunce & patrimony.

C Husbandman

But howe wold they delyuer theym fro thence?

C Gentill man.

As they sayde/by theyr prayoures assistance/
Which with boostynge wordes they dyd a lowe.

C Husbandman.

Prayour? god geue her ashamessull reprefe/
for it is the moost bryberyng etherse/
That euer was/ I make god a vowe.
for by her the clergy withoute doute/
Robberh the hole countre rōunde a bowte/
Both the comones and estates none excepte.
I wote they haue prayed so longe all redy
That they haue brought the land to beggery/
And all thyrystynes cleue a waye swete.
What so ever we gat with sweate & labour/
That proffert they a waye with theyr prayour/
Saye ger they praye for oure soules all waye
But is theyr prayour not more awaylynge/
To the deade soules/ than to the lyuynge.

So is it not worth a rotten eye.

C Gentilman.

To the deade soules it is not profitable
For whye/thos that are in cace dampnable

No assistance of prayour can attayne.
And as for purgatory ther is none
All though there be clerckes many one
Which to seke it take moche payne.

C Husbandman.

Than I wold their prayenge were at an ende
For yf they pray longe thus so god me mende
They shall make the lande worss than nought.

But nowe I will rehearce seriously
Howe we husbände man full pitously
Vnto miserable wretchednes are brought.

Fyrst whan englonde was in his floures
Ordred by the temporall gouernoures
Knowenge no spirituall iurisdiction.

Than was ther in eche state and degre
Aboundunce and plentious prosperite
Dessable welthe without affliction.

Noblenes of blood/was had in pruce
Vertuousnes anaunced/hated was vyce
Princes obeyd/with due reuerence.

Artificeres and men of occupation
Quietly wannetheir sustentacion

Without any grefe of neddy indigence
We husband men lyfe wise prosperously
Occupyenge the seates of husbundry

Syred fearmes of pryce competent.
Wherby oure lyuinge honestly we wanne

And had ynough to paye every mane
Helpinge other that were indigent.
Tyll at the last the rauenous clergie
Throught their craftynes and hypocrisie
Gait to theyn worldly dominacion.
Than were we overcharged very sore
Oure fearmes sett vpp dayly more ad more
With shamefull pryce in soche a fasshyon.
That we paye more nowe by halfe the sume
Than a fore tymes we dyd a custome
Holdinge aught of their possession.
Beside this/ether contentes of brybery
As payenge of tythes/open and preuy
And for herynge of confession.
Also prestes dueties and clerkes wages
Byenge of perdones and freres quarterages
With churches and aulkres reparacion.
All oure charges can not be nombred
Wherwith we are greatly acombred
Overwhelmyd with desolacion.
We tourmeyle oure selves nyght and daye
And are sayne to dryncke whygge and whaye
For to maynteine the clargyes facciones.

C Gentyll man.

This were a great shame to be knowen
Seynge halfe the reame is their owne.
That they charge you with soche exaccions.
Nethyncketh so to do is no small cryme
For they kepte as goode houses a fore tyme
Whiles theyr fearme byres was ferrelesse.

Husbandman.

Ye more plentious houses a great deale
How beyt in byndrynge the comone weale

Therise also this practyse doutles.

Where as poore husband men a fore season
Accordinge vnto equite and reason

House or land to searme dyd desyre.

Without any difficulte they myght it gett
And yet no hygher pruce was ther vp sett

Than good conscyence dyd require.

But now therir ambicious suttlete

Maketh one searme of two or thre

Ye some tyme they bringe .vi. to one.

Which to gentyll men they lett in ferme age.

Or elles to ryche marchauntes for avauntage

To the vndoynge of husbandemen echone.

Wherby/ the comones sufferynge damage

The hole lande is brought in to rerage

As by experience ye may well se.

Thus is the wealth of village and towne

With the fame of honorable reuowne

Fallen in to miserable pouerte.

Plentious housholdes hereby ar defayde

Reliefe of poore people is away strayde

Allmes cryled with hospitalyte.

By seche meanes/ all thinge waxyth dere

Complaynte of subiectes cryenge ferre and nere

Oppressed with greuous calamyte.

Gentilman.

Truely thou shewest the very abuse

Neuerthelesse concernynge oure excuse

Why we gentyll men fearmes occupye.
The principall occasyon is onely this
That oure patrimony geuen a waye is
Vnto thes wolffes of the clargye.
By whos oppression/we are so beggeryd
That necessire hath vs compellyd
With fearmes soche shys to make.
For as ye husbände men can well vnderstande
Towchynge expences and charges of the lande/
They dysdayne any parte with vs to take.

¶ Husbandman.

Ye by saynte Marye/ I you warrante
In soche caces/their ayde is very scant
Makynge curtesye to do any goode.
Let the reame goo what waye it wull
They hauninge ease/and their belyes full
Regarde litle the comone weale by throode.
Yf princes demaunde their soucour or ayde
This answeere of theym is comunely sayde
We are pooze bedemen of youre grace.
We praye for your disceaced auncctryes
For whom we syngemassys and dyrigees
To socour their soules in nedefull cace.

¶ Gentyll man.

Oh/they asoorde prayoures good cheape
Sayenge rather many massys by heape
Than to geue a poore man his dyner
Wherfore as thou saydest/so god helpe me
I se of their prayenge no comodyte
Neyther avauntage in any maner.
For whye with in this.iiij. hundred yere

Thourough oute christendome was not a free
Of thes/whom wemendicantes call.
And syth that tyme/dyners facciones
Of collegianes/monkes and chanones
Haue spred thys regyon ouer all.
Allo of prestes/were not the tenth parte
Which as they saye/haue none other arte
But for vs worldly people to praye.
And yet the worlde is nowre farre worss
As euery man felyth in his pooresse
Than it was at that tyme I dare saye.
Wherfore the trueth openly to be tryde
I wolde they shuld laye theyr prayenge a syde
And geue theym selves to labour bodely.

Husbandman.

It were harde to bringe theym therto
Vtterly refusynge any labour to do
Because they are people gostely.

Gentyllman.

Were not the apostles gostely also?

Husbandman.

Yes syr/but it is so longe ago
That their lyuynge is oute of memerye.

Gentyllman.

We fynde it well in the newe testament.

Husbandman.

The clargye saye/it is not conuenient
For layemen, therwith to be busye.

Gentyllman.

Wotest thou wherfore they do that?

Husbandman.

In sayth for I coniecture some what

And I suppose I do not moche erre.

• Might menthe scripture in Englishe rede
We secular people shuld than se in dede

What Christ and the apostles lyves were.
Which I dout nothinge are contrarye
Vnto the lynyng of oure clargye

Geuyn to pompous ydlenes euery where.
Whos abhominacion ones knownen
Their pryde shuld be sone ouer throwen
And fewe wold their statelynes for beare.

¶ Gentyll man.

Thou hyttest the nayle vpon the heed
For that is the thinge that they drede

Least scripture shuld come vnto lichte.

God commaundyng man in the begynnynge
With sweat of vysage to wyne his luyng

As Moyses in his fyrst booke dothe wyte.
And as Marke sayeth in the. vi. chapter
Christe here vpon erthe was a carpenter

Not dys/dayninge an occupation.

Also the disciples vniuersally

With their handes laboured busily

Exchewynge ydle conuersacion.

¶ Husbandman.

Oure clargye lyue nothyng after their rate

¶ Gentill man.

No/they seke ydell to auauunce their estate

And to be had in reputacyon.

¶ Husbandman.

Are they worldly or gostely to saye the trowthe

T Gentyllman.

So god helpe me I rowe none of bothe
As it apperyth by their fasshion.
For in matters of worldly busynes
The clergye haue moche more entresse
Than temporall men I ensurthe.
The landes of lordes and dukes to possesse
Thei abasshe not a whit the secularnes
Chalengynge tytles of worldly honour
But is the reame in any necessity
Where as they shuld condescend of duete
To stande by their prynce with socour
Than to be of the world they renye
Sayenge that their helpe is spirituall
From the worlde makinge a separacion.

T Husbandman.

Whiles they vse soche craftynes to contriue
The temporalte ought theym to depriue
Of their worldly dominacyen.
And euen as they saye that they are gostely
So without any assistance worldly
To lyue gostely they shuld haue no let

T Gentyllman

That were an expedyent medecyne
Accordinge vnto saynt Paules doctryne
Qui non laborat/non manducat.
Notwithstanding their power is so stronge
That whether they do ryght or wronge
They haue their awne will without fayle.
Their enomytees so ferre out breake
That all the worlde agaynst them speaketh

But alas man what dothe it avayle

C Husband man

The remedy that I can ymagyne
were best that werether determyne

To get vs to londone incontynent,
Where as it is here for a surete tolde
The kinge with his nobles dothe holde

A generall counsell or parliament

C Gentill man.

What woldest thou that we shuld dotheres

C Husband men.

The constraynte of onre mysferye to declare
Vnder a meke forme of lamentacyon.

C Gentill man.

So shuld we be sure of soche answers
As were made vnto the poore beggers
For their piteous supplicacyon.

Against wh^{ch} clergyes resons nought worthe
The soules of purgatory they brought forth

The beggers complayntes to discomfyre,
Wherefore against oure pacion I therell
They wold bringe out all the deuyls in hell
For to do vs some shamefull despyre.

C Husband man.

And was ther none other waye at all
But the soules of purgatory to call
In ayde and assistance of the clergyes

C Gentill man.

It was the surest waye by saynt Iohn
For had they no playne scripture gone
I woulde they hadde betaken tardye.

The beggers complaynte was so groundyd
That the clargye hadde be confoundyd
Had they no to purgatory hasted.

Husbandman.

Where sayde they purgatorie shuld be?

Gentillman.

By scripture they shewyd no certente

Albeit with stowte wordes they it faced.

Even like vnto the man/which went

A certayne straunge ylonde to inuent

But whan he sawe/he could it not fynde.

Least his witt & trauayle shuld seme in vayne

Reporte of other men/he beganne to fayne

The simplicitie of rude people to blynde.

But touchinge oure communicacions

Ther is a nother consideraacion

Which somewhat more troubleth my mynde.

Thou knowest that in the parliament

The chiefe of y clargye are resydent

In a micruelous great multitnde.

Whos scarce displeasure is so terribyle

That I iudge it were not possyble

Any cause agaynst theym to conclude.

As for this ones/we shall not be herd

And great men I tell the are a ferd

With theym to haue any doynge.

Who so euer will agaynst theym contende

Shall be sure of a myschefe in the ende

Is he gentill man/lorde or kynge.

And that vnto kynge I haue I me reporte

With other princes and lordes a great sorte

Whom the cronycles expresse by name,
Whiles they were a lyne they dyd the trouble
And after their deathe with cruelnes double
They ceasedyd not their honour to dyffame,
Syd not they so longe stryue and wastyle
Against the good knyght syr Iohn oldecastell
Other wise called lorde of Cobham:
That from hygh heresy wher treason
They brought him to fynall destruction
With other many a noble man:
Moreouer at saynt Edmundes bury some saye
That the famous prince duke Humfray
By them of his lyfe was abreyate,
Sythethattyme I coude recten no
Whom they caused to be dispatched so
Parauenture some of nollowe estate.

¶ Bisshond man.

Their tyranny is great without fayle
Nethertheless yf we would theym assayle
With argumentes of the holy gospell:
They shuld not be ones able to resiste
For the wordes of oure saueour Christe
Shuld stoppe theym were they neuer so fast
Who in the. xiiij. chapter of saynt Luke
To their great confusyon and rebuke
For bedyth secular ambicyon.
Wherin he bym selfe example gane
Contemphyng worldly honour to haue
Of this world claymyng no kyngdom,
Also when his disciples forthe he sent
He commaundyd theym to be content

With foode and apparayle necessary.
Wherto saint Paules doctrine acordinge
Saieth: hauinge meate/drinke and clothinge
We shuld not couert superfluously

¶ Gentill man.

Yf the holy gospell allege we shuld
As stronge heretikes take vs they would
Vnto their churche disobedient.
For why they haue commaunded straytely
That none vnder great payne be so hardye
To haue in englishe the testament.
Which as thou knowest at London
The bissshoppe makinge ther a sermon
With shamefull blasphemy was brent.

¶ Husbandman.

Alas that cruelte goeth to my hert
Wherfor I feare me we shall all smere
At lengthe with bitter punishment.

¶ Gentill men.

Vndouted it is greatly to be fearyd
Least the holere region shall be plagyd
For their outrageous blasphemy.
In kinge Henryes dayes of y name y fyft
The clargye their pride aboueto lyft
Persecutyd christen brotheres haynously
The gospell of Christ a syde to cast
Which at thattyme prospered fast,
With all their pusaunce they dyd conspyre
Euery where they threwe theym in presones
In sharppe gayles/and horrible doungeones/
Causynge many to be brent in fyre.

Theyr furyous malyce neuer stentyd
Eyth they had thelyghtoute quenched
Of the gospel and holy scrypture.
Wher of/all bookes thartthey could get.
They causyd on a fayre fyre to be set
To expell goddes worde doynge theyr cure
But consyder wharther of dyd chaunce
Mosteterrible plagges of fearfull vengeance.
And endles soroweto our e nation.

For within shoure season after they lost
Wich many a manes lyfe dyd cost
In frauncetheyr domynacyon
Amonge theym selves moste hatefull mourdee
Many stronge batayles/one after a nother
With great effusyon of englysshe bloode
Frende agaynst frede/brother agaynst brother.
Euery man at varyaunce with other

The reame longe season in myschefe stooode

Chusbandeman.

Thys is now a dayes clene oute of mynde

CGentyll man.

I praye god/herc after we do not fynde

The same vengeance for lyfe offence
For as it is in the byble playnely red
God lest neuer lande yet vnpunyshe

Which agaynst hys worde made resystence.

Chusbandeman

Well syr/yf scrypture ye forthe brynge

I beseeche you/what is theyr answerynge

Are they so bolde goddes worde to denyet

CGentill man.

Flaye but after they: Imagynacyon
They make there of an interpretacon
Wherethe texte clene contrary
They assege the popes bygh auctorite
Customes of aunyent antyquite
With dyuers counseiles approbacyon
All the holynes of religions fathers
With the bloode sheadyng of matters
For they: churches preseruacyon
Besyde that/continuaunce of yeres
Myracles of bysshoppes/monckes a freers
Whom for: specyall patrones they holde
And synally to make a conclusyon
In for: resyng they: abusyon
Other practyses they vic many folde
They resorte to lordes and great estates
With whom they are daily cheeke mates
Yet to save the trouthe their seueraynes
Where amonge other commynycacyon
They admonysshethem with protestacon
To beware of thes heretyke lutheranes
Whom they saye is a secrete newe fanggled
With execrable heresydes entanggled
Seking the churches perdycon.
Which oure fore fathers as wyse as we
Were contente with humble symplycite
To honour/obeyng they: ruycon
Also none presumyd tyll now a late
Agaynst the clergye to bare any hate
Or grudged at they: possessyon
A Husbande man.

By saynt mary syr/that is a starckelye
I can shewe you a worke by and by

Agaynst that poynte makynge obieccyon
Which of warantyse I dare be bolde
That it is a boue an boundred yere olde
As the englysshe selfe dothe testefye
Wherin the auctour with argumentes
Speakyth agaynst the lordshyppes and rates
Of the clergye/possessyd wrongfully

¶ Gentyll man

Is it so olde as thou doste here expresse
Reprouynge theyr pompons lordlynes
So is it than no newe found heresy.

¶ Husbandman.

No but alas/halfe the boke we want
Hauynge no more left than a remenant
Fro the begynnynge of the .vi. chapter verely

¶ Gentyllman.

As for that/it maketh no matter
Begynne hardely at the syrte chapter
Redynge forth to the ende seryously
For though old wrytynges aperc to be rude
Yet notwithstandinge they do include
The pythe of a matter most fructuously

¶ Husbandman

To rede it I shall be dylygent
Though the style be nothyng eloquent
With ornate speache sett oute curiously
¶ Here foloweth an old detreatyse mas
de aboute the tyme of kinge Rys
shard the secounde.



Here as the clergy perceiue that
lordlynes ad worldly dominyō can
not be borne out by scripture/the fle
they to argumētes of menēes perswa
syō saienge after thys maner Saynt

Rughe & saynt Swythune wererhus lordes/ &
in thys they ensued Chrystes lyuynge & hys do
ctryne/ther for we may be lausfully thus lordes.
But I wore well that Gabryel shal blowe hys
hoine or they haue pre vyd the minor. That is/
thatthes sayntes or patrones in thys sued the
doctryne or the lyfe of Jesu Chyste. And of this
thou mayst sethat soche argumētes that are not
clothed wyth Chustes lyuynge or hys teachyns
ge/be ryght nought worthe all though the clere
fes blynde with theym moche folk in þ world.
But here haue I no leyser to tell though I cou
ld/what chesesaunce and costes the chyrche ma
keth and what merres they hold to cōynue thys
symony and heresy so vnauisely brought in to þ
chyrche. And yet they seke all the wayes ther to
that they can. Ye in so moche that they go opely
armyd into the felde to fytt chrysten men/for to
gett and holde soche lordeshyppe. And natwith
stādyngesaynt Peter was so poore that he had
neither goldene syluer as he sayeth in the Actes
of the apostles. And hys other wordly goode he
left/whan he beganne to sue Chryste. And as
to wchynge the tytle of wordly lawer that he had
to soche wordly godes/hemade neuer cleyin ne
neuer rescēved after any wordly lordshyppe.

And yet they can not say: for they say: And therfor
Peters grounde of lordshyppe. And therfor
saynt Bernarde wyrteth to Eugenie the pope
sayenge. Yf thou wilt be a lorde/leste it by a nother
ther waye to attayne but not by this apostles
ryght. For he may not geve the that he had not.
that he had he gave/ the whych was busines
vpon chyrches. Whether he gave lordshyppe or
no/ here what he sayeth. Beye not lordes in the
clergy/ but be ye made forme and example of
Chrystes flocke/ and least yetrowe this be not
sayde of troth take kepe what Cryste sayeth in y
gospell. The kynge of hethen have lordshyppe
vpon theym/ for sothe ye not so. Se howe playne
ly lordshyppe is forboden to all apostles/ for yf
thou be a lorde howe darest thou take vpon the
apostleed/ or yf thou be a byshope/ howe darest
thou take vpon the lordshyppe? Pleynly thou
art forboden both. And yf thou wilt have both
the to gether thou shalt lese both/ and be of the
number/ of whych god pleineth by the prophes
ie Ofsec sayenge. They reygnyd but not by me
sayeth god. And yf we holder that/ that is forbo
den/ here we that is boden of Chryste. Be that
is greatest of you se yf he be made as younger
in sympienes/ and he that is a fore goere leste he
be as a seruant. This is yf forme of a postles
lyfe/ lordshyppes forboden and seruyis boden
this sayeth saynt Bernerde there. And therfor
no man may put. a nother grounde besydes yf
that is put whych is Chryste Jesu.

Libre

i. petr

Oze.

But yet I wrote well that clarkes and re-
lygyous folcke that loue vnfyndly these lordes
lynes / wyll glose here and saye / that they oc-
cupye not soche lordshyppes in proper as se-
cular lordes doo / but in comone / lyke as the as-
posiles and perfyte people dede in the begyn-
nyng of Chyestes chyrche / as wyrteth Saynt
Lufe in the fourthe chaptre of the Actes of the
apostles / the whyche had all thynges in com-
ne / lyke as soche clarkes and relygyous seyet
ey hane now.

In tokeninge wherof no mā sayde of any thyng
at that tyme / thys ys myne / so eue clarkes
and namely relygyous people whan they wyll
speake in termes of theyr relygyon. A pry-
uase person wyll not saye this or thys is myne /
but in parson of all his bretheren he wyll
saye / thys is oures. And ouer thys they saye
yemore suttely that they occupye not thys by
tytle of secular lordshyppe / but by tytle of pers-
petuall assimes. But what euer thys people
saye here / we more take hede to the rule of pre-
se that sayeth not. The whiche rule Chri-
st teacheth vs in the Gospell in dyuers plas-
ces / where he sayeth / beleue ye the wordes.

For why by theyr wordes ye shall knowe the
ym. And thys rule is wonder nedefull to a
man that hath a do with any man of the Pha-
ryseys condycyones. For as Chyriste sayeth
in the thre and twenty Chaptre of Mathewe.
They saye but they do not. And so as Chyriste

worckes bere witnessse of hym as he hym self
sayeth / and sheweth what he was and how
we he lyued / so the dedes and maner of ly-
uynge / or the thyng in it selfe bearyth wy-
nesse wythout fayle howe it stondyth amonge
getheym in this poynte. And yf we take hee
dethus by this rule we shall se at oure eye how
the clargye sayeth other wyse than it is in
dede.

For in some place in pryuate parsonage and in so-
me place in comone or parsonage aggregate /
whiche is all one as Saynt Austyne sayeth
vpon the Psalter / the clargye occupieth the
secular lordshyppe secularly / and so in proper-
te. For in the same maner wyse as the Bas-
rone / or the knyght occupieth and gouern-
yth his baronrye or his knyghtes se / so af-
ter the a monestery occupieth the clarche /
the Monke / or Chanon / the College or Con-
uente / the same lordshyppe and gouerneth it
by the same lawes in indgement and punishyn-
ge as prisonynge and hangynge with soche
other worldly turmentynge / the which some tyme
belongyd to the secular arme of the churche.
Ye ofetymes we may se howe they busyethem
selves to be kynges in their owne and reioyce the
full moche in that ciuylite or secularite yf they
may get it. And this is an euidence that they
wold gladly be kynges of all the reame or
the world. For where their lordes and secular
menne fraunchysed together / they stryue who

shall have the galowes/ or other maner contri-
ces for felounes. They kepe also vnder bonda-
ge their tenautes and their yssue with their
londes. And this is the moſte ciuilitie or ſecular
lordſhyppinge that any kinge or lorde hath on
his tenautes. And therfore we maye ſe howe
they cleyne in their goodes a maner off proper
poſſeſſyon contrarye to y comonnyng of the co-
mone goodes in tyme of the perſyte men in the
begynnyng of Chriſtes chy:che. And ſo what
ſo ever the clergy ſayeth the dede ſheweth well
that they haue not their goodes in comonlyfe
as Chriſte with his apoſtles and perſyte men
had in the begynnyng of chriſtes church. For
in holdyng or hauyng of their goodes/ is pro-
perte of poſſeſſyon and ſecular lordſhippinge.
The which ſtandith not with the plente of chri-
ſtes perfectyon in preſtes as it ſueth of this pro-
ceſſe and of that/ that is declared before. And
as for that other gloſe that clerkes haue here/
where they ſeyer that they holde theſ lordſhyps
by tytle of perpetuall almes. But here ye
ſhall vnderſtander that mercy or almes is a will
of releuyng of ſome wrecche oute of his myſeſe/
as Lyncolnienſis ſayeth in the begynnyng
of his dictis. So that yf a man ſhuld effectual-
ly do almeſſe he muſt loke to whom he ſhulde do
almeſſe to/ were in myſeaſe and had nede to be
releuyd. In tokenyng wherof/ chriſt onely aſſis-
gneth almeſſe to thoſ / in whom he marketh
myſeaſe. And ſo here of this it will ſue / that yf

dicto. ij

an. xiii

a man will releve one wrecche and make ha no
 ther or mo/he dothe none almesse /but rather ma
 keth mysease. And moche more he dothe none als
 messes if he make riche thes persones that hath
 no nede. For as moche as they be sufficient to
 theyn selves/this hath no colour of almesse. For
 this may be better called a woodnes or a wast
 ynge of goddes goodes. And ouer this yf a mā
 take thos goodes/the which god in the best wyse
 even and with oute erroours hath assygned to
 the state of secular lordes/ād geue thos goodes
 to another people that hath no nede of theyn/ye
 to the which people soche goodes are for sendid.
 This shuld be called no almesse/but peruertins
 ge of goddes ordinaunce/and the destruction of
 the state of secular lordes the which god hath ap
 proued in his church. For as saynt Paule say
 yeth. Almes dede shuld be ruled so that it were 4. Cori.
viii.
 releuyng to thos that resceiue it. And moche ra
 ther it shuld not be vndoynge of thos that do it.
 And therefore Christ teacheth in the gospell to do
 almes of tho thinges that be nedeles or supers Or sus
perest da
re elemo
sinā. Lu.
xiij.
 fluite. And in this dede a man shuld haue regar
 der to the nede of him that he dothe almes to/and
 to the charge of his owne house. What allmes
 was it then I paye you/to vndo the state of the
 Emperoure/and to make the clarkes riche with
 his lordshippes/namely syth Christ confirmyd
 to the Emperour his state/with tho thiges that
 longeth herto/notwithstandig at that tyme the
 emperoure was harte. And he hath forsendyd

expresly hys clergy in worde & in example so the
lordshyppe. And as thys was no affimes/so we
more saye of other kynges dukes & erles/harons
nes & knyghtes y are vndene hereby/& y clerkes
fcomade ryche and worldly lordes with theyr
goodes. And though it had be so y the clergy
myght have occupyed thus worldly lordshyp
pe/& also though it hadde be no destruccion nor
appayrynge of any other state/yet it hadde be no
affimes for to geue to theym soche goodes/wher
for it may be ryght fully sayde. No man may
putt a nother grounde besydes y is putt/wich
is chryste Jesu.

Here we may se by the grounde of y gospels
and by y ordynaunce of chryste/that the elergy
was sufficiently purueyd for lyuelood. For god
is so perfyte in all hys werckynge/y may ordey
ne no state in hys chyrche but yf he ordeyne su
ficiet lyuelood to y same state. And thys is opē
in goddes lawe/who so takyth hede. And that
vnder euery lawe of god/ as vnder y laws of in
nocencye and of kynde/vnder y lawe geuen by
Moyse & also vnder y lawe geuen by chryste.
In y tyme of the state of innocencye we knowe
well by beleue y god hath so ordeyned for man
kynder that it shuld hane hadde lyuelood ynowe
withoute any tedious laboure. And of y lawe of
kynde/ chryst speakyth in y gospel sayenge thus
Nat. viij. All thynges y ye wyll y other men do to you/
do ye to theym. And yf thys lawe hadde be kept
ether shuld no man haue bene myscheuously

nedye. And in þy tyme of þy lawe geuen by Moyses
god made a full & a sufficient ordynaunce
for all his people howe & wher by they shuld lyue.
for he dealyd þy lande a monge þy laye people
and he assygned þy fyrst frutes & tythes to þy pres-
stes & deafernes. And all though þy he wold þy
they: shuld be all waye poore men in þy lande
of yfraell/ yet he made an ordynaunce agaynst
myscheuous nede. And comandyd all þy people
that ther shuld be in no wyse a nedye man and a
begger a monger theym as it is writen. And so
in this lawe he ordeyned sufficiently ynowe for
his people. And in þy tyme of þy newe lawe chris-
te assigned þy secular lordshyppes to temperall
lordes as it is taught before/ & alowed þy comon
te her lyuelood gotten by true marchaundyse &
husboundrye & otheer craftys. And in worde &
ensaumple he taught his prestes to be proctos-
ures for nedye people & poore at þy ryche men / &
specifyed thes poore / & taught howe they that
were myghty / shuld make a purueaunce for so
che poore folke þy they were not cōstrayned by nes-
de for to begge/ as great clerkes marcke vpon
thes wordes of the gospel where chryste sayeth
thus. Whan thou makest thy feast/ þy is of alle
mes/ call poore people/ feble/ lame & blynde. He
sayeth not let soche poore men call vpon þy/ but
call thou vpon theym meanynge in that / that
thou shuldest make a purueaunce for soche peo-
ple/ that they be not myscheuously faulde.
And for þy clergy he ordeined sufficiently/teching

Deut.
ro.

Luce.
xiiij.

theym in worde and ensample howe they shoulde
holde theym appayde with lyuelood and byline
ge/mynistred to theym/for theyr true labour in
the gospell as it is wryten bfore. Of this than
thou mayst se howe god in all his lawes hath
sufficiently ordeyned for all the states that be
founded and approvd And howe it is agaynst
ys goodnes and wysdom of god/to ordeyne any
state/but ys ordeyned sufficient lyuelood ther
to. Syth than this ordenaunce of god was suf
ficient as well for the clergie as for other men
it semeth a foule presumptiō to brynge in a new
we and a contrarye ordynance of lyuelood for
clerkes vpon the ordynance that Cryste hath
made for theym before. Of y^e whiche ordynans
nce/the clergie full many yeres after the begyn
nyng of Chrystes chyrche/whan it was best
gouernyd/held theym well a payde. For this
meaneth that Chrystes ordynance was insuffi
cient /and worthy to be vndone. And ys weta
re good hede/they hadde no more nede to pleyne
theym of this ordynance/than hadde y^e other
two states of his chyrche/whiche vnter this daye
holde theym a payde with this ordynance of
chryst/were it fully kepte. And more sekures ad
ensuraunce maye no man make of any thyng
than chryst hath of his lyuelood to the clergie
For chryst not onely affermyth to y^e people that
he wyll not fayle theym in lyuelood and byline
ge/but also preryth this by argument. y^e may
not be assayled/So y^e they be true seruaunt

to him. for Chyſte meanyth thus in his argu-
ynge there. Syth god ſayleth not byddes ad-
lyles ad graſſe that groweth in the ſelde / neſter
herben men. Howe moche rather ſhall he not
ſayle hiſ true ſeruauntes? And ſo this purueas
ſice of perpetuall almes / that oure clerkes ſpeake
of / meanyth ſaute of beleue and deſpeyre of the
gracious gouernaunce of god. Syth than as
it is ſayde before / it is no almes to relene one
wreche and to make another or moo / and to ma-
ke theym ryche with temporall lordſhippe / the
whiche bene forſendyd to ſoche people and na-
mely yf ſoche almes geuynge be deſtroyenge or
appayringe of any a ſtate appreynd by God
in hiſ chyche / it wiſſ ſue that the endowyns
ge of y clargye with wordly lordſhippe / ough-
not to be called almeſſe / but rather all a myſſe /
or waſtynge of goddes goodes or deſtroyenge
of hiſ ordinaunce / for as moche as the clargye
was ſufficiently ordeyned by Chyſte. for why
this almes that clerkes ſpeake of here / made
many wrechis and it was geuen to theym that
had no nede. And thus it is empeyrynge not on-
ly of one eſtate of the chyche / but of all thre of
the which I ſpake in the begynnynge. And ſo
this almes geuynge hath made all oure realme
nedy / ye and as I ſuppoſe full nere all chriſtens
dom full poore and nedy and miſchenous ouer
that it ſhulde haue bene yf the clargye had held
theym & payde with chyiſtes ordinaunce. But no-
withourough this perpetuall all a myſſe / that

hath made all a myſſe / that

the clarkes call almes / christes ordinaunceys
vndo in some landes holly & in Englonde for
more partye and it is lykely to be all vndone in
processe of tyme. For by a moresyenge of lordes
shippes / the lordes be vndone in great par
tye. And many noble men because they lacke the
ir owne partethrough folishe giste of their aun
cetes be full nedye. Furthermore it may be vn
derstonde of this processe / that withdraunge
of this lordshippes from the clargye and restor
rynge agayne of theym to the states that God
hadde assygned theym to shuld not be called ro
bbery of holy churche/as oure clarkes saye / but
rather rightwiserestituciō of good wrongfully
and theefly withhold. And therfore ther may no
ne othe or vowe bynde any mā to mayrayne this
cheft and destruccion of goddes ordinaunce / &
this great harmynge of christes churche. As the
vowe of Zepte shuld not have bound hym to kill
and sacrificce his owne doughter. Ne the othe
of Herode shuld not hane bounde him to kyll in
nocent Jhone. But as Zepte shuld a broken his
othe or vowe and haue offeryd a nother thinge
that hadde bene pleasynge to god and accordin
ge with his lawe. As saynt Iustynesayerth vpon
the same storye. So Herode shuld haue broken
his othe and a saved innocent blood and fore a
repentyd him for his vnawysed sweringe. And
so shuld lordes now a dayes breake their othes
that they haue vnawysely and withoute counsey
le of holy scripture sworn to maynteyne this the

aste/ye heresy and symony as it is proved before/
the which oure clarkes call perpetuall allmes.
And not sith their folishe dedes and othes that
they have made to mayteyne this mischeuous
peruertynge of christes ordinaunce. For as the
state of the clargye hath no power or leaue to ma-
ke y people or lordes to synne deadly or to destro-
ye goddes ordinaunce in his churche. So they
haue no lawe or power of god to counceyle or to
constrayne in any case the lordes or the people
to swere for to maynteyne this endowenge of y
clarkes and religious folke/which is full great
theaste heresy and symony/and wounder harme
full to christes churche as it is shewyd in this pro-
cesse and in other/writte before. But the lordes
specially shuld se here / what were pleasynge
not to the clarkes/but to god / and that shuld
they do. For hereto they be bounde by vertue of
their office vpp payne of dampnation. And there
may no man dispence with theym of that bond
standynge her state. For no man shuld putt ano-
ther grounde besydes that /that is putt which
is chuste Jesu.

And therfore men deme it a great synne to
geue londe entayled by mannes lawe from the
parson or kynred that it is entayled to /ye all
though it be so that the parson or kynred that
soche landes ys geuen to be nedy and haue leaue
by goddes lawe to occupye soche maner londe
or lordshyppe. And thys is demyd full great

Lof
aport
reaso

synne amonge the people not onely to the gener
but also to the taker. For bothe they do dampna
ble wrongers hem that it is entayled to / as the
people demyth / ye all though it be geue for good
and true seruyse that the reasciuer hath done
to the gener before / or elles by waye of allmes of
releuyng of the persone or kynred that it is gea
uen to / howe moche rather than I praye you
with oute comparison is it a greater synne / as
well to the reasciuer as to the gener / to take
the lordeshypes / the which god that hath full
lordeshyppe vpon all the world hath geuen by
perpetuall lawe or ryght to the state of seculer
lordes. And geue thys from y state to y which
god entayled thys lordeshyppe / to a nother stran
ge people of a nother lyne / the which hadde
neuer nede / ne leaue of god to occupye it. And
yf prestes cleymenthes because god graūtyd
them to the kynred of lenye yet ther argument
is voyde. For chryste cam of the lynage of
Juda / to which lyne was no tythes graunted &
so as men suppose thys entayle was not con
fermyd by chryste & hys apostles to the pres
tes in the newe lawe. For Gregory the tenth
ordayned fyrst tythes to be payed to curates on
ly. And yet they cleyme so fer forth the tythes that
no man may lawe fully with hold theym or mys
truste theym saue they. Ele they may be turned
or geuen to any other state or kynred saue onely
to theym. All though men wold do that vnder
coloure / or by tytle of perpetuall allmes. For

liero.

b. vii.

thys shuld be denyd of the clergye a dampnable
synne and destroyenge of holy chyrche & sacrys
lege. Howe moche rather is it then an hydeous
& a dampnable synne/to geue or to take a waye
the secular lordeshyppes from the state of secu
lar lordes/the which god hadde geuen and en
tayled to theym by the same lawe and ryght/by
the which he hadde geuen the tythes to the pres
stes in the olde lawe. And thys entayle was ne
uer interrupt nor broken in to chrystes tyme and
hys holy aposiles . And than they confes
myd thys entayle by lawe so stronge to the secu
lar partye that no mā saue Antichriste and hys
disciples may openly impugne thys entayle
as is shewed before. And so as no man shuld
presume to withdraue/with holde or turne the
tythes from the state of presthood as they saye/so
moche rather shuld no man presume by getyng
ge or takynge to alienethe temperall lordshypp
es from the state of secular lordes. And thus
clerkes haue not so moche coloure to saye that
the lordes and the laye people robbe theym for
as moche as they take theyr temperallreis fro
theym. And thys takynge of thes temperallreis
in to the handes of the clergye hath neuer the
lesse malice in hit selfe. For as moche as it is
done by simulacyon of holynes /the which is
double wickednes. For thus Lucifer robbed
Adam bothe of goodes of fortune / of kynde &
of grace/as the clergye hath robbed and yet do
the/the chyrche of thes thre maner goodes. For

Gen

Nota

lyghthe wylle beo this. þat he to þowm &
þene vnder coloure of lone & frendshyppe and
helpynge of theym: so do nowe þys angell/tes/
thos hypocrytes that transfigure theym selves
into angells of lyght / & disceyne the people by
false behestes of heuynly helpe y they wyll pro-
cure to theym for theyr goodes as they saye / and
yf a Byshope & þys collage or an Abbate and
þys conuent may not aliene fro theym any of y
temporaliteis y they haue ne gene to theyr foun-
der any of the possessions that he hath geuen
theym / what nede y euer he haue / bounde ones
ly by a posyfelawe or a tradicio y they theym
selfe haue made. And yf any soche lordshyppes
be with drawen aliened / or taken fro theym by
rechelesnes of theyr predecessoures / they ought
on all wyse / yeto the deathe labour to gett y
possessions into theyr bondes agayne as they
saye. Howe moche more than shuld not a secu-
ler lorde or a laye aliene fro hym and þys yssue
or fro the state of secular lordes / the secular lord-
shyppes the which god hath lymyred to that sta-
te / syth he is bounde by the lawe of kynde to co-
derne for þyschyl dren. And ouer this he is
bounde by goddes lawe to sustayne the state of
secular lordes / the which is auctorysed in the
chyrche by chryste and þys apostles. Of this
processerhan yf a man take hede he shall per-
ceyue y falsenes of this glose / whan oure clerc
kes and religious folke saye that they hold thes
lordshyppes onely by tytle of perpetuall assimes

which as I suppose countinuaile the secular
lordes rentes of the realme: it is passe as it is
full lykely/for though they belesse in one chyrche
they passe in a nother and be sufficient for
all y prestes in chrystendome yf they were equi
dealyd. Than it were no nede to a moresse ses
culer lordstyppe to the state of the clergie.
The which a moresse is vndoynge of lord
des/and apostasye of the clergie. And yf this
a moresse were not nedefull/then were it
no almes as it is declared. And ouer the ty
thes and offerynges that be nowe of certeynte/
the clerkes haue many great and small per
quisitis/the which smacke of symonye and extor
cion. As the fyrst frutes of vacante benefycies/
prouynge of testaments and money for halow
wenge of chapeles/ chyrches / chauncelles and
other ornaumentes of the chyrche/and for sacryn
ge of ordres/and full many moor that for multis
tude may not well be nombred. For well nygh
all they: blessinges be sett to sale and to priu
ty to chrystenynge and confirmacion. Wherfore
I may nowe saye as I sayde at the begynnyng
No man may put a nother grounde beydes
that/that is put/the which is Chryste Jesu.
The which grounde cflynnge chryste grans
te vs to kepe that we maye escape the cruel lasty
nge paynes of hell. A M E N

The
ture of
more
seng

bono 200/nowe by this trectayse may ye well se
That a foretymes agaynst the spiritualis
Men dyd inuey/shewinge their vices.
Also here after this auctour dothetell
What great Jeopardy it is and perell
For prestes to be in secular offices.
Ye/and to lordes/which agaynst right
Suffreth hym therein/or therto excyte
Prouynge it by their oune doctovres & lawes.
entpff I beseeche the rede for the the processe

n. That people maye se their unhappynesse
Which make all the worlde foles & darres.

lxxi. Saynt Cipriane sayeth y by the counsaile of
bisschoppes ther is made a statute/that all that
ii. ca. bene charged with presthooode and ordeyned in
pria. the seruys of clerckes / shuld not serue but to the
altar and to ministrate the sacramentes/to preac
che goddes worde/and to take heder to prayares
and orysones. It is for sothe wyrtten. No man
beryng his knyghthed to god: entryeth hym
him. with secular nedes. The which oure bysshopes
and oure predecessours beholdinge religiousty
ad purueiynge holsomly/deme that whosoever
taketh mynistres of the chyrche / from spirituall
officeto secular /that ther be none offerynge do
ne for him/ne any sacrifice holowed for his ses
pulture. For they deserue not to be named before
the altar of god in the prayour of prestes /the
which will clepe awaye prestes and ministres
of the chyrche from y altare. Thus sayeth saint
Cypriane. Here men may se howe perclous yt

is to the kinge and secular lordes to withholde any
preste of christe in secular busynes. This is
proued thus. For every secular lorde by the lawe
of the gospell is goddes baylie. But yf any
baylie hyred a workman with hys lordes good
and putt him to his owne seruyse/he must be
trewe to his owne lorde. Right so is any secular
lorde to our lord Jesu Christe/but yf he as
mende hym that taketh a preste and putteth him
in his secular office breakeinge the beest of hys
lorde god that commaundeth / thou shalt coue
yet none other mannes seruaunte. And he with
draweth him fro the seruyse of godde and fro
kepinge of christen mennes soules/the which he
hath taken charge of/for which soules our lord
de Jesu christe toke fleshe and bloode and suffred
hard derthe/and shedde his owne harte bloode.
This perelous doyng of secular lordes is bot
the against goddes lawe and mannes. It is agst Thi
gainst goddes lawe/for as saynt Paule sayeth
A man that is a perfyte knyght of god/as eue
ry presteshuld be by his ordie/entremedleth him
with worldly nedes and busynes. And for this
ende/that he may so please that lorde to whos
seruyse he hath putt him selfe / a that is good
for the worldly busynes in clarkes is against
their ordie. And therfore the apostles sayde as
it is wyrt in the dedes of the apostles/it is not
euen/vs to leue the worde of god and ministre
to boordes of poore folke. And yf it was vnequi
te as the apostles sayde in theyr comone decreet/

theym for to leaue y^e preachynge of goodes wor
de/and ministre to the boordes of poore folke.

Howe moche more vnequite & wronge to god
and man is it/preastes to leaue contemplacion/
studdye/prayour and preachinge of goddes wor
de and ministrynge to poore folke for the seruyse
ce of a secular lorde. It is also agaynst the Pos
pes lawe for he speakyth to a bisshoppe and byd
eth him that he warne preastes and clerckes/
that they be not occupied in secular offices ne
procurators of secular lordes nedes ad her goo
des. And yf prestes and clerckes be so holde to
occupye theym in soche busynes and yf they fal
after by losse of lordes goodes /then sayeth the
lawe it is not worthy that they be helpen ad sos
courred of holy chyrche/sythe throughtheym ho
ly chyrche is sclanndred. And saynt Gregorie
wrote to the defensoure of Rome in this maner.
It is tolde to vs that oure moste reuerente bros
ther Basyle the bysshoppe is occupied in secu
lar causes and kepeth vnproffyttable meete hal
les. Which thinge maketh him foule and defor
moureth the reuerence of presthood/therfore com
me as thou hast reascined this mandement/cōs
pell him with sharpp execution to turne agay
ne. So that it be not lefult to the by no excusa
tion to tarye fyue dayes/ lest in any maner thou
suffre hym any longer to tarye there in/thou be
culpable with hym agaynst vs. And so byssop
pes & other prestes be bounde to teache & enfor
me lordes/ to withdraue theym fro this synne &

iiij. de
in fine

sharply to reprove prestes & curates vnder
y they occupye no secular office. This is pro-
ued thus by the holy prophet Ezechiel sayenge. **Ezechiel**
Yf the wayte or y watchemā se enemies come/ **xxiiij.**
yf the people be not warned & kepe not the selves
but enemyes come & sle y people/the sayeth god
that y people is takē in their wickednes. And of
the wayte y shulde haue blowē his borne/will
god axe aountes & rekeninge of y bloode & of
the deathe of the people. But now to gostely vn-
derstandinge/every bishoppe shuld be a wayte
or a watchemā/to tell & warne before to all the
people by his good lyvinge & teachinge y perell
of synne/& this is y reason why bishopes & othe-
er prelates & prestes shuld not be occupied wi-
th worldly nedes & causes. For soche occupacy-
ons & charges make prestes slepinge & slomes
bringe in synne. And therefore it is great perell
to make ouer the gostly waytes & watchemā/as
bishopes/parsones/vicaries/y bē sleepers in lues-
tes of y fleshe & in slomebernes/& blinded with
pouder of couetyse of worldly riches & so occu-
pied in worldly nedes y they neither cā ne maye
kepe the selves ne no nother mā. For of this per-
rell & soche orher/a prelate y hath write & cūnis-
ge shal sharply reprove & warne all maner
mē to medige of his oune bloode as christ did
And yf be so leue & blame not thā be assēryth to
their trespasses & synneth deadly. For as sayeth **Malach.**
Malach. Prestes lippes kepe cūninge & y peo-
ple shall aske the lawe of god of his mouth/for

he is the Angell of god / yf he kepe well the dis-
crete degree of presthood. And therfor it is not
lesse to any man to drawe to secular offices &
busynes the messangeres of chryste / that hath
so utterly forfendyd theym bothe in worde &
dede secular offices in presthood. &c.

Husband man.

Sy: howe lyke ye nowethys olde treatyse
Yf so be noble men wold it aduertise

Puttyng a parte pryuate affectyon.
Shuld they not perceyue here euidently
That the clergye dothe theym great iniury
Retaynyng thus temperat possessyon?

Gentyllman.

Nowe I promyse the after my ingement
I haue not hard of soche an olde fragment
Better groundyd on reason with scripture.
Yf soche auntyer thynges myght come to lyght
That noble men hadde ones of theym a syght
The world yet wolde chaunge perauenture.
For here agaynst the clergye can not bereste
Sayenge as they do / thys is a newe wereste.

Of heresykes contriued lately.
And by thys treatyse it apperysh playne
That before oure dayes men dyd complaine
Agaynst clerckes ambicyon so staten.

Husbandman.

Concernyng thys treatyse a lyke maters
I haue hard saye of my forefathers
Howe in fynge henry the. v. raygne.
Whattyme as ye dyd specyfye

The clergie persecutyd the gospell serued
Causynge moche chrysten people to be slayne.
The kyng at the last harynge informacyon
Thourough seryous consyderacyon

Of soche proper matters as this is.
Begganne to note the clergyes tyranny
And what temporaltees they dyd occupye
Theyr spyrytuall state ferre a mysse.
Wherfore he determyned certeynly
To depryue them temporally

Of all theyr worldly gouernance.
Whos pretence/as sone as they perceyued
Amonge them selves they Imagyned
To gett the kyng ouer in to fraunce.
That whyles he conqwered ther is ryght
In england do what they lyst they myght

Theyr froward tyranny to fulfill.
Which counseil/thus brought to passe
The kyng euer after so busyed wasse
That he could not performe hys sayde wyll.

C Gentryll man.

So moore Ithe/it was happye for the kyng
That by soche a colour they could hym brynge
From medlyng with that cace any more.

For he it ones earnestly begonne
They put hym to a confusyon

Euene as they dyd other kynges before.

C Husbandman.

What suppose yet they wold haue dones

C Gentryll man.

Mary/syist with a fayre interdycion

To conffesse the lande as blacke as prycke.
Than to inhybyte sayenge and syngynge
Of matyngs and masse/a belles ryngynge
With chrysten buryall of poore and ryche
Besyde that precheres every where
Shuld haue brought men in soche fere
By theyr threathynge exclamacyon.
That theyr malycious partye to take
Subgettes shuld theyr prynce forsake
Contrary to goddes ordynacyon.
Euene as they dyd in hygh Germany
To the Emperour lewes of Bauerye
Whom Pope Thome sought to confounde
And so dyd the cler gy as I vnderstande
Vnto kynge Thon herein Englande
To kynge Steven/a henry the secounde.

T Husbandman.

They saye kynge Thome was poysoned
because an halfe peny lose of breed

He sayde/he wold make worthe .xij. peny.

T Gentryll man.

Tus he that is a cast of theyr comon gyse
Soche infamy of prynce to denyse

To cloke theyr oune tyrannous vyolence
For hadde not kynge Thome gone abowte
fro theyr temporaltees to put theym oute

He hadde bene longe after a lyues man,
But murder they neuer so shamefully
They can geue it a cloke full crastely

Sayenge/nobis non licet occidere quenquam.
Whan they brennyd the newe testaments

they pntendyd a zeile very feruent
To maynteyne onely goddes honour.
Whiche they sayde with protestacyon
As obscured by translacon

In englysshe/causynge moche erreur.
Whiche the trutth playnly to be sayde

Was the cause why they were a frayde
That laye men shuld knowe theyr iniquite

Wherthrough goddes worde is so vitred
That it were not possyble to be suffred

Wtho rede scripture men had lyberte.

Also after the same maner a fasshyon
Subtely to colour theyr abhomynacyon

They destroyed cronicles not longe ago.

Whiche for certeyne poyntes vntrewly
Soundynge agaynst the kynges

As they saye/were bent enemy

But for all that/they shulde haue been spared
From burnynge: had they not so declared

The clergyes abhomynable excesse.

Husbandman.

I suppose then/that they vsd the same wayes
In burnynge of heretykes nowe dayes

Whom they pursue with great furyousnes

Gentyll man.

No. They perswade them or all menne
Thes heretykes as they saye to be

Least other good christians they shuld isceae

But y cause why they wolde haue them rydde
Is onely that theyr unhappynes nowe hydde

They dreede least they shuld openly deteare

Husbandman.

Wherfore I wonder much of the temport
That is performinge the clargyes cruelte
To burne such peccaciones they haue deloyte.
Gentylman.
It is no mervell if men marche well
The clargye sayinge this is goddes quarrell
That is theirownes murder to execute.
Gentylman.
Soother are not a knowen by their myght
That it is for their cause that men ment to fyght
But the faulte pynce wher they are nyme.
Gentylman.
Touchinge that another tyme it lesse
I shall shewe the more of their maner
But nowe I can not tary verely.
Gentylman.
Well syt ye maye longer staye
Oure lord the kyng is thus sayd
Grauntinge verely to be readye.

ACT III.